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# Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. X.

HONOLULU, T. H. SEPTEMBER, 1917.

No. 4



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

HONOLULU, T. H., SEPTEMBER, 1917

No. 4

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as  
Second-class Matter.

SEPTEMBER, : : : 1917

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief  
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.

Advertising rates made known upon application.

### CHURCH CALENDAR.

September 2—13th Sunday after Trinity (Green).  
9—14th Sunday after Trinity (Green).  
16—15th Sunday after Trinity (Green).  
19—Ember Day (Violet). Fast.  
20—(Red for Eve.)  
21—St. Matthew, Evang. Ember Day (Red). Fast.  
22—Ember Day (Violet). Fast. Green for Eve.  
23—16th Sunday after Trinity (Green).  
29—St. Michael and All Angels (White).  
30—17th Sunday after Trinity (Green).

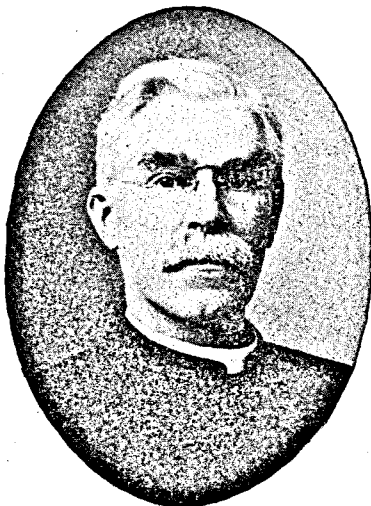
### IN MEMORIAM.

CANON WILLIAM EDWARD POTWINE.

On Thursday, August 30, we were startled to read in the morning paper that the Rev. Canon William Edward Potwine had died at Santa Rosa, California. Just a week before we had been talking with him on the wharf at San Francisco when he came to see us off. Little did any of us think then that within a week his soul would have passed out of this present life.

When we saw Canon Potwine he seemed in his usual health.

On reading the news of Canon Potwine's death Bishop Restarick at once telegraphed to Mrs. Potwine conveying to her the universal sympathy of the Honolulu Church people and asking her the cause of his death and the day and hour of the burial services. The answer said that Canon Potwine had died of apoplexy



and that the burial would be on Saturday afternoon, September 1st.

Arrangements were at once made for a Memorial service to be held at St. Elizabeth's and this plan was carried out under the direction of the Rev. Mr. Merrill, who had a special service authorized by the Bishop printed in pamphlet form.

The clergy of the city were invited to be present and all who could do so were in the Chancel. The Rev. Mr. Merrill conducted the service, Canon Ault reading the lesson and the Rev. L. Kroll presiding at the organ.

The address by the Bishop was in substance as follows:

*Psalms 112:6. And the righteous shall be had in everlasting remembrance.*

We meet here today to hold a memorial service before God and man and bearing in remembrance a righteous man a priest of the Church of God who labored here for many years.

In St. Paul's Cathedral, London, there is over one door the name of the architect, Christopher Wren, and the words underneath are: "If you seek his monument look around you." If we seek the monument of the work of the priest, William Edward Potwine, I may well say look around you. Look at these souls who have sought and found Christ and who are here today with the memory of the priest in their minds and with his work upon their hearts and in their characters.

I first knew this devoted priest in 1892 at the General Convention held in Baltimore. From that time we were friends I saw him at each General Convention

from 1892 to 1901. When I was in New York in 1903 I received a letter from Mr. Potwine offering to go out to the Islands. I wrote and told him of St. Elizabeth's and asked him to come to San Francisco to meet me on my way home. He did as requested and the result was that he took charge of St. Elizabeth's in the latter part of 1904 and remained until after Easter, 1915.

He was here during the building of the Parish House, the Church and the parsonage. It was due to his initiative that the lodging house and a large number of the cottages were erected. It was his foresight which led to the purchase of the remaining half block of the original purchase on which the playground and cottages now stand.

While Deaconess Drant began the work it remained for Mr. Potwine to build upon the foundation which she laid, this important work of St. Elizabeth's.

Mr. Potwine had intended in early life to go to China as a missionary, but his parents begged him to undertake missionary work in the United States, so he went to Pendleton, Oregon, immediately after his ordination as deacon. During his long residence at Pendleton he did a very large amount of missionary work in the Eastern part of Oregon and when that portion of the State was set apart as a missionary district he was spoken of for the office of Bishop in Eastern Oregon, but he was then in Honolulu and distant from the scene of his former labors. Practically all the baptisms for ten years at St. Elizabeth's were administered by Canon Potwine and the greater part of the people now worshipping here were instructed for confirmation by this priest.

Above and beyond all the teachings of our deceased friend was his daily life and character. I asked a Chinese man once why he had become Christian, he said that going to the night school he observed the life and character of Mr. Potwine and he made up his mind that if a man as well learned as Mr. Potwine, was a Christian he, the young man, must himself study the Christian religion to see the source of its power.

Until Canon Potwine was married and for a short time afterwards his father and brother and sister lived here. Father Potwine, as the old gentleman was called, was greatly beloved for his kindly Chris-

tian character, and the sister and brother were most helpful in the work. The father had intended William Edward for the ministry from his birth and he had been trained from his earliest boyhood with that thought in mind.

Canon Potwine held important positions in the Diocese of Oregon and important positions also in this missionary district. He was always ready to assist the Bishop in any work, he was business manager of the Church Chronicle in which he was deeply interested, and attended to all the routine work. He was Canon of the Cathedral and the painstaking and able secretary of this missionary district and a member of the Council of Advice.

We cannot grieve for him as men without hope, he was in age past three score years, but the remaining years of life if he had lived to three score years and ten would have been full of earnest work for Christ and His Church.

Our hearts have all gone out with deepest sympathy to the widow, whom he married while they were in Honolulu, in 1907. Mrs. Potwine, who was Miss Alice Edgerton Shipman, taught music at the Priory. She entered so fully into the work of her husband that we cannot think of him without bearing her upon our hearts and commending her and her son Edward to the care of the "Widow's God."

Monuments of stone and iron rust and decay, but human character which is moulded by Christ and His Church never rusts or decays—it stands forever. Such lives as that of Canon Potwine shine as the stars in the firmament. His work is done here on earth, but we may be sure that God has something for him to do in Paradise where he waits the resurrection of the just.

Let us keep his memory fresh; I pray you all do as he taught you to do. Be regular at worship. Be faithful at the Holy Communion. Nothing grieved him more than to see people become indifferent to their duties and privileges as Christians. Nothing will give him greater joy now than to know that you seek to do what he taught you to do and be what he prayed you might be.

It is but right that we should have some memorial of him in this Church and I shall be very glad to appoint a committee to erect a tablet or some other suitable memorial in this building.

With prayer for the widow and surviving relatives and with great joy in the life of a righteous man who has led many into the way of God, we commend the soul of our friend unto the Master whom he has served and may "Light perpetual

shine upon him, and may we with him and he with us, attain to the resurrection of the just."

The Santa Rosa Press Democrat has a long article on the sudden death of the Rev. William Edward Potwine. It says that at noon on Wednesday, August 29th, Mr. Potwine had an attack of acute indigestion and the doctor was called. He soon felt better, but at 3 o'clock another attack came on and in twenty minutes Mr. Potwine died from a stroke of apoplexy.

The newspaper tells of his work in Oregon and Honolulu and pays a just and glowing tribute to his work in Santa Rosa and the high regard in which he was held.

Bishop Moreland of Sacramento, in which Diocese Santa Rosa is situated, came the day following the death of Mr. Potwine and made arrangements for the funeral.

The account ends as follows:

The deceased was intensely patriotic and had the American flag hung in the Chancel and carried in procession behind the cross, so highly did he regard love of country as akin to the love of God. For such a man death is merely translation to greater possibilities promised in eternal life.



#### CHURCH PENSION FUND.

*Important to Parishes and Missions.*

The Committee of a Mission in these Islands objected to paying the assessment necessary for the Clergyman's pension to be assured.

The Priest in charge wrote to Mr. Monell Savre, stating that an insurance man objected to the system. Mr. Savre answered the letter at length, and we think it advisable to print the reply in full:

"July 13, 1917.

"My dear Mr. ———:

"In reply to your letter of June 25th I am sorry to say that any literature which we have left, dealing with the Church Pension Fund, will not give you the information which you ask for. It is impossible to furnish the members of the Mission Committee with the figures used by the Pension Fund Committee in working out the Pension System. You can easily understand that work which took the Committee some three or four years could not be explained in detail without filling a volume.

"The figures used, however, were based upon answers to questionnaires sent out to every clergyman in the Episcopal Church. Ninety-eight and a half per cent (98½%) of the clergymen in the

Church replied to these questionnaires. The figures compiled in these answers were turned over to two of the most eminent actuaries in the country, one of whom, our chief actuary, was Mr. Robert Henderson, who is the chief actuary of the Equitable Life Insurance Company. Both of these gentlemen worked out the figures of the system separately, and they both arrived at the same conclusion, namely, that in order to start the system on a basis of a pension of \$600, including every clergyman in active service on March 1, 1917, it would be necessary to have an initial reserve of at least five million, sixty-four thousand (\$5,064,000). It was their joint opinion that in order to carry out the schedule of grants as proposed, it was necessary that the Church Pension Fund should receive each year 7½% of the total ecclesiastical income of the Episcopal Church. If these two conditions were complied with, the Pension Fund would be enabled to guarantee a minimum pension of \$600 to every clergyman retiring after March 1, 1917, and in the future to grant a pension equal to 1¼% of the average salary since ordination, multiplied by the number of years during which assessments have been paid. The average length of service is 40 years, and 40 times 1¼% is 50%, which provides a pension equal to half pay.

"We have had a number of questions by insurance men and we have found in every case that the criticisms were based upon the assumption that we would pay a grant only in the case of retirement which is similar to an insurance annuity or a grant to the widow in the case of death, which is similar to a straight life insurance policy. We not only do this but we provide a disability allowance, we provide an allowance for minor orphans, and although we grant an annuity to the clergyman upon retirement, we also continue the annuity to his widow if he should die after his retirement. These things being considered, 7½% assessment is lower than premiums on any policy which could be obtained from a life insurance company.

"It is perfectly natural that since the

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Church Pension Fund is not being run at a profit, and that a certain amount of work necessary to the carrying on of the fund is given without charge, that we are able to carry on the system at a lower figure than could a life insurance company, which has to build up reserves as it goes along and which has to pay very large salaries and declare handsome dividends.

"Such names as Mr. J. Pierpont Morgan, Mr. Charles Peabody, President of the Mutual Life Insurance Company; Mr. William Truesdale, President of the Lackawanna Railroad; Bishop Lawrence and Mr. Samuel Mather of Cleveland, are a guarantee that the Church Pension Fund is financially sound and will be carried on in an equitable and efficient manner, having the interest of the Church as its main object.

"Aside from these facts, I may mention the result of adverse action on the part of the Mission Committee. If assessments are not received on behalf of a clergyman, the Church Pension Fund has no liability whatever in regard to granting him a pension in the future. If there is a break in the continuous payment of assessments from March 1st, 1917, to the date of retirement or death of the clergyman, the beneficiary may lose valuable rights in the Initial Reserve, as in such cases the Board of Trustees have the right to deprive him of any participation in the Initial Reserve and his pension, therefore, cannot be guaranteed to be equal to the minimum of \$600. Of course, the beneficiary will always receive the result of whatever assessments have been paid in, but when the assessments are not paid continuously, his pension will be calculated as 1¼% of his average salary, multiplied by the number of years during which assessments have been paid. In some cases this, without the help of the Initial Reserve, would produce a small annuity. Another result which might be called to your attention is that if in the future you are transferred to another church or mission, and the new church or mission pays your assessments regularly, you would, nevertheless, suffer because of the fact that your former

church did not pay the assessments regularly.

"The Church Pension Fund is not a charitable organization, but is a most equitable system that about four years of study could devise for the Episcopal Church in order that the Episcopal Church might take care of its servants when these men had reached an age where they were no longer able to carry on their work in the same strenuous and efficient manner as when they were younger.

"This system having been devised and accepted and made a law of the Church by the General Convention, the Trustees are bound to carry on the system in the way in which it was planned. For this reason, therefore, the receipt of assessments is absolutely necessary in order that pensions may be paid in the future.

"A separate ledger account is kept for every clergyman, and his pension in the future depends upon his assessments in the past.

"I hope in the light of this letter, the Mission Committee will see fit to enter the system and to pay the assessments promptly and regularly. It is necessary that we have in our files the information in regard to the salary you receive, from what source you receive it and whether or not a rectory or living quarters are provided for your use. I hope that in the near future I will hear from you or from the Treasurer of the Church at ———

"I am,

"Very sincerely yours,

"MONELL SAYRE."



#### A PILGRIMAGE OF PRAYER.

*A Suggestion for Individual Daily Use.*

This name we have taken from our English friends, the plan for our pilgrimage is our own. With them it means the proceeding of persons from place to place, making intercession as they go! with us it signifies the same petitions arising in place after place, until in the course of our Christian Year intercession shall have been made from every portion of the Church.

For this year we hope to make a new beginning, to pray with better under-

standing of what prayer is, with a firmer belief in its power; we plan that one course of study shall take Prayer for its subject, and we want to make of the year a pilgrimage that shall fasten our hope and wish on the mind of all.

There are such large things to pray for:

*Sunday*—The Unity of Christ's Church;

*Monday*—The binding together of the hearts of His people in the bonds of love;

*Tuesday*—The spread of His Kingdom through all the world;

*Wednesday*—That peace may prevail among the nations, among the divided members of Christ's body;

*Thursday*—That organizations formed for good may work in loving harmony together for the one great aim of making Christ's Name and Love the better known;

*Friday*—That our enterprises of study and gifts and prayer may all be blest through the outpouring of the Spirit upon our souls;

*Saturday*—That our fellow-Christians, unreached as yet, may be won to pray and learn and give.

It is to this end we are calling to our Pilgrimage of Prayer. It is a call from the triennial gathering of the Woman's Auxiliary to the Board of Missions, to all members of the Woman's Auxiliary. Should others, men or women, be moved to join in it, we would be thankful indeed.

#### *The Method.*

Beginning with the first Sunday in Advent, December 3, 1916, month by month, each week will be assigned to the Auxiliary in one or more specified dioceses, with the request that on the Sunday assigned, all members of the Auxiliary, who can do so, make their Communion with the intention noted in the intercessions which this paper sets forth, that, individually, they repeat these in-

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tercessions daily throughout the week, and that, on one day in the course of that week, each parish branch in the diocese or dioceses hold a special meeting for the one purpose of making this intercession.

The list of dioceses and assigned weeks is here given, and the diocesan and parochial officers of the Auxiliary in each diocese are asked to lay this plan before the Bishop and parish clergy and to ask their prayers and help.

On the closing Sunday of the year—the Sunday next before Advent, November 25, 1917—all members of the Woman's Auxiliary throughout the Church, widely separated yet one in heart and will, are asked to make their Communion together and offer unitedly these intercessions of our Pilgrimage of Prayer.

#### Sunday—

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—St. John 17:11.

#### Monday—

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.—Ephesians 6:23.

#### Tuesday—

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me.—St. John 17:20, 21.

#### Wednesday—

Praise the Lord from the earth, \* \* \* Kings of the earth, and all people; princes, and all judges of the earth.—Psalm 148:7, 11.

Pray for the peace of Jerusalem: they shall prosper that love thee.—Psalm 122:6.

#### Thursday—

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—II Corinthians 13:11.

#### Friday—

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and reve-

lation in the knowledge of him.—Ephesians 1:17.

#### Saturday—

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

And this is love, that we walk after His commandments.—11 John, 3, 6.



THANK YOU.

During July and August the *Chronicle* was edited and managed by Mrs. Henry B. Restarick, assisted by Miss Charlotte Copp. The Editor appreciates this service and he feels sure that the readers also appreciate it, for the numbers of the *Chronicle* due to their efforts were excellent.



#### BISHOP'S LETTER.

As is stated elsewhere the last month of the Bishop's stay in San Francisco was largely given to the securing of workers needed in the Church schools of Honolulu and at St. Elizabeth's Settlement.

We only saw Bishop Nichols once as he was staying across the bay at Ross. His youngest daughter was married in St. John's Church, Ross, in August, and while we were invited to the wedding, at which only a few were present, yet owing to a mistake as to the place we missed being at the ceremony.

Many Honoluluans were staying at the St. Francis, among whom were Mrs. Walbridge and her brother, Mr. W. C. Parke; Mrs. Kopke and daughter were seen several times. We met on the street Mr. and Mrs. Arthur Mackintosh and with them were Mr. and Mrs. T. H. Ellis. Mr. W. H. Babbitt and Mr. R. C. Lydecker we saw frequently, as we did many other people from Honolulu.

Hardly a day passed that some one whom we knew years ago in Southern California did not stop and ask the question, "Is not this Bishop Restarick?" and then of course a talk of old times followed.

We saw the Rev. W. S. Short on several occasions, on one of which he was on his way to spend a week with the Pot-

wines at a seaside place. Mr. Short has one son in the Army and another in the Navy. We saw Miss Carrie Short on one occasion.

Canon Potwine we saw on the day we sailed. He came to see us off, bringing his son with him. Little did any of us think that on the same day of the next week we should read in the Honolulu paper that Canon Potwine was dead. But we will not enlarge upon this subject in this letter, but refer to a separate article relating to our deceased friend and co-worker.

While in San Francisco we looked for the flag which is to be in memory of the late Dr. Moore. After seeing the colors carried in Grace Cathedral we enquired of the Dean where it was obtained. He said that it was the gift of Mrs. Montague and that she could tell all about it. We had intended calling on this lady to thank her for her kindness to our girls when training at St. Luke's Hospital and

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this we did, telling her how they appreciated her speaking to them after service at St. Luke's, which Church they like to attend. The new St. Luke's Hospital is the gift of Mrs. Monteagle and her sister, Mrs. Whitelaw Reid.

We were so busy talking about many things that we forgot about the flag, but the following Sunday we attended service at St. Luke's and at its close Mrs. Monteagle told us that the flag which she gave to the Cathedral was a duplicate of the one used in the Cathedral at Washington. She gave us the address of the military furnishing house where she had her's made and next day a flag was ordered which is correct in every detail and only differs from the regimental colors in that at the end of the pole there is a small cross instead of a spear. The flag will be dedicated on the return of Mrs. Moore and will then be used in the procession of the choir on entering and leaving the Church.

There were many calls which we intended to make, one of which was upon Mrs. Glade of Oakland, but on several days when it was intended to make the call something arose which made it impossible. There was a difficulty in securing berth for all the teachers we had obtained due to the fact that so many teachers were going to Honolulu for work in public or private schools. The difficulty was enhanced by the fact that the Manoa was taken off that she might make a trip to Manila. All who were booked on the Manoa were provided for either on the Maui or the Sierra.

The voyage down was a remarkably calm one and there was little sickness. On Sunday a service was held which was well attended, the Bishop preaching. As we neared the Islands those who had never seen them were quite excited and a number rose very early in order to get the first glimpse of the Molokai or Makapuu lights. We soon passed inspection and as we came to the wharf we were delighted to see the faces of relations and friends who had come to greet us and give us welcome. The new teachers were taken at once to their new homes and they were soon busy seeing the sights of Honolulu. It is a fortunate thing that they have fallen in love with the place and we believe that all intend to do their part to make the year a successful one.

HENRY BOND RESTARICK,  
Bishop of Honolulu.



BISHOP'S VISIT TO HILO AND  
THE HAMAKUA DISTRICT.

On Wednesday, September 12, Bishop Restarick sailed on the Mauna Kea for

Hilo, where next morning the Rev. J. Knox Bodell was ready to receive him as his guest.

The morning was spent in examining property rented by Miss Fyock as a residence and center for new work. This is in the nature of an experiment which it is hoped will be successful. The house lies between Hilo and Waiakea, in a neighborhood where there are many Japanese. Conferences were held with the Rev. J. Knox Bodell and the Rev. Paul Tajima as to the work among the Japanese. It was the decided opinion of both of these priests that the land selected some months ago on the occasion of the Bishop's visit was not in a location best suited for Japanese work. This reaffirmed the position already taken by the Board of Directors in regard to giving up the option on the property.

In the evening at 8 o'clock in the Church of the Holy Apostles, nine candidates, six men and three women, were presented by the Rev. Paul Tajima for confirmation. Mr. Tajima translated the address which the Bishop delivered, the subject being "True Manliness," presenting Christ as the Ideal Man.

At 9:15 the train was taken for Paauilo, Mr. Tajima accompanying the Bishop. The Rev. Mr. Cullen met the Bishop at the station and drove him in his new Chevrolet car to the parsonage, where the Bishop was entertained during his visit.

The Rev. Mr. Tajima and the Catechist, Nathaniel Seno, collected in Honolulu and in Hamakua from the Japanese about \$600. The Bishop and Junior Auxiliary added to this, and lumber is now on the ground for the erection of a Mission Hall and a residence for the Catechist. Mr. Seno is an experienced carpenter and is doing most of the work himself, employing assistance only when necessary. The building is upon the lot owned by the Church and is situated next to the cemetery.

Conference was held with the Clergy and the Catechist upon the subject of the whole Japanese work in the Dis-

trict. We have this field, from Hamakua to Papaaloa, and we should look after it. Catechist Seno, in addition to his Sunday School and service at Paauilo, goes over to Honokaa every Sunday for Sunday School, and the Rev. Mr. Tajima goes for a preaching service twice a month. Of course, this costs money, and both of these Japanese workers have spent a considerable sum of money from their own pockets; this condition we must try to remedy. The few Christian people at Honokaa rent a house for the services and have raised money for current expenses and have partially paid the cost of the traveling expenses.

On the evening of Friday, the Bishop had a business talk with Mr. Anthony Lidgate, the manager of the plantation, who had been kind enough to order the lumber required for the Mission Hall and to have it hauled from the railroad to the building site. Mr. Lidgate was consulted by the Bishop on various matters connected with the building of the Hall.

At 8 o'clock the same evening the Bishop made an address to the Japanese Young Men's Improvement Association, and a large number listened attentively while this was delivered and translated to them.

On Saturday several calls were made, and at 4 p. m. Mr. Cullen drove the Bishop to Honokaa, where we had accepted Mr. Joseph Pritchard's invitation to dine with him. Mr. Pritchard kindly looks after the land which the Church owns at Honokaa and sees that the cemetery is kept in order.

It was, of course, pleasant for the Bishop to see Miss Jean Pritchard, who after graduating from the Priory lived at the Cluett House while she was attending the Normal School, and now teaches in the public school at Honokaa, where another of our Priory graduates, Miss Beatrix Carter, also teaches. When we visited the school at Paauilo we found another Priory graduate teaching—Miss Bertha Kong of the class of 1914.

At 8 o'clock, service was held in the house rented by Mr. Tajima, and an in-

<p><b>Sachs'</b></p>	<p>VISIT <b>NEW STORE ON HOTEL STREET</b> Honolulu's Up-to-Date <b>Department Store</b> Honolulu, T. H.</p>	<p><b>Sachs'</b></p>
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teresting class of seven were presented for confirmation. Other candidates were expected to come from Paauilo, but these did not arrive until the service was nearly over, and these were confirmed next morning at Paauilo, being presented by the Rev. F. N. Cullen.

Mr. Tajima has certainly done good work at Honokaa, and it was gratifying to him to present for confirmation the leading Japanese physician of the village and his wife. Others among the candidates were educated people.

The Bishop left Honokaa with Mr. Cullen at 9:30 p. m. and arrived at Paauilo in due time. The whole district is suffering greatly from drought, so that water for ordinary purposes is very scarce. In many parts there is water only for drinking purposes. The growing cane which will constitute next year's crop is in some instances ruined, so those in authority told us. At other places there is not water sufficient to run the mills full time in order to get off the present crop. Mr. Lidgate and others told us that there had not been such a drought since 1901, and probably this one was even more severe than that. The drought of 1901 was followed by an exceedingly wet year, so that during March, 1902, eighty-two inches of rain fell at Paauilo.

On Sunday at 9:15 the Bishop confirmed the Japanese young men who did not arrive in time at Honokaa the night before. At 10:30 the service for the English-speaking people of Paauilo was held in the Church Hall. Forty persons were present, filling every available chair. The mothers of girls who are at the Priory or the Cluett House were there from Paauhau and Paauilo, and teachers were present from the Honokaa and Paauilo schools, the principals of both among the number. The service was very hearty and the people paid great attention to a sermon preached by the Bishop on "Responsibility and Duty," with special reference to the present time of stress.

At 4 o'clock Mr. and Mrs. Cullen, with the Bishop, started for Papaaloa, where they all were entertained at the house of the manager. We were glad to find the interest taken by Mr. and Mrs. Hutchinson in the Church and the services. Papaaloa has many bright memories for the Bishop, as he stayed from time to time with Mr. and Mrs. Colin McLennan, now living in British Columbia. The hospitality of the manager's house, however, is of the same genial and hearty character as it was then, and the Bishop enjoyed his short stay very much.

Service was held at Papaaloa at 7 o'clock. There are few English-speak-

ing people in Papaaloa, but if the percentage of those who attend the services at that place prevailed in Honolulu, all places of worship would be crowded.

At 7:13 on Monday morning the train was taken for Hilo, where Mr. Bodel met us at the station, and the day was spent in interviews with workers and others, among whom was Miss Agnes Frendo, a Priory graduate, who lived at the Cluett during her Normal School training. She is now teaching in Hilo.

The Bishop left on the steamer at 4 p. m., arriving in Honolulu at 6:30 on Tuesday morning, September 17.



### CANON USBORNE'S RESIGNATION.

We print below the resolution of St. Clement's Church on the resignation of Canon Usborne, who for twenty years has been Rector of that Parish.

To the loving words of the Vestry the Bishop would add a few brief sentences.

Ever since we came here in 1902, Canon Usborne has been a faithful and loyal friend and counsellor. We have shown our confidence and regard for him in appointing him on the Council of Advice and to a Canonry of St. Andrew's Cathedral. The Convocation has frequently shown its confidence by electing him a member of the Board of Directors. He has from time to time served on the most important committees, and frequently the Bishop has consulted him about matters such as the purchase of land and the plans for buildings.

Canon Usborne showed good business judgment in the advice which he gave, and his artistic temperament and excellent taste, shown so strongly in St. Clement's Church and grounds, was shown

also in his advice on many occasions to the Bishop.

It was a sorrow to the Bishop as well as to all his parishioners and friends to learn of his illness some months ago, and then to learn later of his resignation of the parish which was so dear to him from every point of view. Canon Usborne, as an ideal Pastor, won the deep and lasting affection of his people. The Church itself was his delight, and to make it beautiful within and without was his constant thought and effort.

We need say no more than that our love goes with him in his retirement, and we pray that to him there may be light at eventide.

HENRY B. RESTARICK.

### LETTER FROM VESTRY.

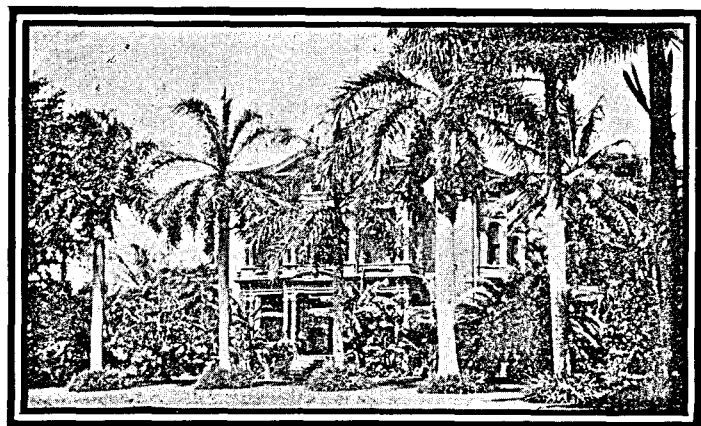
"Rev. John Usborne, Honolulu.

"Dear Mr. Usborne:—The hallowed associations of twenty years have been interrupted by your resignation as Rector of St. Clement's Parish, you who have been our spiritual pastor and guide. As your active service in the Church of St. Clement thus comes to an end, may we assure you that in your service you have made a sterling contribution to the general community, to the growth of the Church, and to the Kingdom of God. A prosperous Church filled with your zealous purposes has resulted from your consecrated efforts.

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"In accepting your resignation as Rector, and in asking you to become Rector Emeritus of St. Clement's Parish, Honolulu, let us again express our appreciation of your years of service, and also quote to you the resolutions adopted at our Vestry meeting held on Tuesday, June 26, 1917:

"Resolved, That, subject to the consent of the proper ecclesiastical authority, this Vestry hereby accepts with deep regret the resignation of Canon Osborne as Rector of the Parish of St. Clement's; and be it further

"Resolved, That the wardens of the Church be requested to convey to Canon Osborne the deep regret with which the Vestry, at his own request, accepts his resignation as Rector, and assures him of their sincere appreciation of the long years of devoted work which he has so unselfishly given to St. Clement's Church and its people; and be it further

"Resolved, That the wardens of the Church convey to Canon Osborne the desire of the Vestry that he accept the office of Rector Emeritus of St. Clement's Parish during the remainder of his life.

"H. W. M. MIST, Senior Warden;  
"W. A. WALL, Junior Warden.

"Honolulu Hawaii, June 26, 1917."

Note.—The original letter is beautifully engrossed.

## CATHEDRAL REGISTER.

### BAPTISMS.

- Aug. 12—Florence Aline Carden,  
by Canon Ault.  
" 12—Dagmar Waal Cleghorn,  
by Canon Ault.  
" 25—George Hubbard Jones,  
by Rev. L. Kroll.

- " 25—Hattie Pua Hubbard,  
by Rev. L. Kroll.  
" 25—Lewis Maile Hubbard,  
by Rev. L. Kroll.

### MARRIAGES.

- Aug. 21—Elmer Jay Galusha,  
Marian Jane Hastie,  
by Canon Ault.  
" 28—Roderick Finlayson Lamb,  
Eleanor Patterson,  
by Rev. L. Kroll.

### BURIALS.

- Aug. 2—Florence Berg, aged 28 years,  
by Canon Ault.

General Offerings .....	\$451.60
Hawaiian Congregation .....	43.45
Communion Alms .....	17.85
Specials .....	35.12
Total .....	\$548.02

Number of Communions made during the  
month of August .....257

## WOMAN'S AUXILIARY.

### DIOCESAN OFFICERS.

- President: Mrs. H. M. von Holt, 422 Judd Street.  
First Vice-President: Mrs. L. F. Folsom, Emma Square.  
Second Vice-President: Mrs. R. R. Raymond, 1562 Nuuanu Ave.  
Recording Secretary: Mrs. B. B. Steven, 1270 Matlock Avenue.  
Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.  
Treasurer: Mrs. B. L. Marx, Box 1397, Honolulu.  
Educational Secretary: Mrs. H. M. Harrison, 2997 Kalakaua Avenue.  
Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.  
United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Avenue.  
Directress Altar Department: Mrs. H. B. Restarick, Emma Square.  
Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

## WOMAN'S AUXILIARY.

On August 17th Deaconess Elizabeth Geist Newbold of Japan, on furlough to the States, was a welcome visitor over night at the Bishop's House. It so happened that it was the evening when Mrs. Restarick entertained the Soldier Boys for supper, and of that Deaconess Newbold wrote as follows:

"Dear Mrs. R.:

"How often the utter inadequacy of words is borne in upon us. I am realizing this keenly now as I sit down to try to express what my visit with you meant. It was not only your cordial hospitality to me, but your so graciously welcoming the soldier laddies which has left such a cozy warmth tucked away in my heart. Indeed, I enthused so about it after we sailed that I almost succeeded in stirring up some of the other passengers to something approaching the patriotism it had aroused in me—not to mention pride that the Church was doing her duty. One of the Y. M. C. A.

boys aboard had met a soldier who said the people of Honolulu completely ignored them, and as this lad and two others are returning after a year's service in Peking to offer themselves to their

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country, it did rejoice me that I could show them the Church was alive to her responsibility. I felt all that evening as if moving in a dream—it was so different from my life for the past five years. I was particularly impressed and charmed by the cordiality and 'family-ness' of the Mission, which is as it should be."

Miss Emery writes from New York of a pleasure in store for the members of the Woman's Auxiliary when the Tenyo Maru arrives on September 20, bringing Miss Grace Crosby en route to Hankow:

"Miss Crosby has been for several years one of the best known and best loved of our teachers in Bible and Missions Study. She has been much in California and knows Bishop and Mrs. Nichols, Mrs. Monteagle, and Miss Gibbs well, while, being a New York woman, she has many friends and relatives at the East. She has volunteered for three years' service in Hankow, to stay longer if she finds she can be useful. She is such a woman as must bring blessing wherever she goes, and I feel as though even a passing hour with her would give pleasure and benefit not only to her. I am writing in the hope that she may have a welcome and a bird's-eye view if possible of the Honolulu Missions.

"From Mrs. von Holt's address in the Annual Report I see that the Pilgrimage of Prayer week will not be forgotten in Honolulu. I notice that it opens with October 14, the day of Mrs. Twing's death in San Francisco in 1901.

Perhaps there are some in Honolulu who remember her, and what she was to the Auxiliary, who may like to feel that her unceasing prayer will specially bless their praying week.

"Thank you very much for the sheaf of Annual Reports, which came yesterday and shall be distributed as marked. The report is so good, so interesting and complete. It is a pleasure to have it."

NOTE: — Mrs. Twing was Miss Emery's sister, who was for so many years President of the Woman's Auxiliary to the Board of Missions. She was attending the General Convention in San Francisco in October, 1901, when she contracted pneumonia and died there.

Canon Ault was in San Francisco at the time of that Convention, and so were Bishop Willis and Sister Beatrice. They will doubtless recall the sorrow expressed by that Convention when the sad news of Mrs. Twing's death passed from lip to lip.

St. Peter's Junior Guild and Auxiliary held a very successful sale on the 25th of August, clearing \$225. This represents the labor of the members during the entire summer vacation, and the display of their handiwork was very creditable indeed. We need an English-speaking leader for this Branch of the Junior Auxiliary to get the girls started in Missionary endeavor. Who will volunteer?

#### KOREAN WORK.

It will be welcome news to the Woman's Auxiliary to learn that a splendid beginning towards a separate property

for St. Luke's Korean work has been made by the purchase of a comfortable cottage on Peterson Lane in Kapalama, in the Korean neighborhood, where our Settlement Worker, Mrs. E. C. Perry, can live and carry on her work among the women and girls. The cottage cost \$3000, and it is large enough to accommodate the Night School and for the women's and children's afternoon classes under Mrs. Perry. The school of about 100 children under the Rev. John Pakh and his Korean assistants goes on as before in the afternoon at St. Elizabeth's House, and also the hours of worship at St. Elizabeth's Chapel are the same as before. But it is the hope of all those who are interested that a school building will be erected in the near future on Peterson Lane not far from Mrs. Perry's cottage. But the cottage must be paid for first. At the Annual Convention the Women's Auxiliary pledged the interest on the \$1500 for the Korean work, while individual Branches made special pledges towards the Korean work which would be very acceptable for the furnishings of the cottage at this time. A plea is made to the Branches to pay these pledges as early as possible, and those Branches who did not pledge are asked to do so. Mrs. Perry has ten Korean families in the immediate vicinity, and her presence is an inspiration to the Mission. She has done her work under great difficulties the past year, having to live so far away and going back and forth in all kinds of weather several times a day.

Are there not odd pieces of furniture that individual members of the Auxiliary would be willing to donate, particularly chairs, to accommodate her classes?

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## ST. LUKE'S MISSION SETTLEMENT; OR, ST. LUKE'S SETTLEMENT HOUSE.

At last, the dreams and hopes of the Koreans of St. Luke's Mission—"that they might have some place of their own"—have materialized.

A few weeks ago, the erection of a building—furnishing rooms for school and other purposes, with living apartments for Mrs. Perry—was proposed. Plans were drawn and estimates obtained, but with the present high cost of building materials it was found that it would cost too much, and the project was, for the time, abandoned. Just at that time it was found that a very attractive cottage of seven rooms and bath could be purchased for a reasonable sum; the rooms were admirably adapted for all our work except the day school, which for the present we must continue to hold at St. Elizabeth's.

With the assistance of the Women's Auxiliary of St. Andrew's and a good friend, who has been greatly interested in the work, it was made possible to purchase the cottage, and Mrs. Perry is already located there. Some painting must be done before it is ready for real use—but that is only a question of a few days.

The house is 1256 Peterson Lane, Palama—in the immediate neighborhood of many of our Korean families—and has already become a gathering spot, and a place to which they can come for advice.

Neighbors of all nationalities, even now, have come to look upon our house as a sort of "center" and have been most helpful and friendly, trying to help us to beautify the place.

We shall hold a night school for women and men, a day school for women, and various organizations will have this their meeting-place. The Korean people already are planning for some social gatherings to be held here.

It is hoped that all of our Church people will take a friendly interest in the house and our work here; visit us often and lend a helping hand whenever possible.

We are in need of bed linen.

E. C. P.



## RELIGIOUS INSURANCE.

The doctrine that every man with responsibility should prepare against accident, sickness, and death, with an insurance policy is pretty well established. Every man with a modest income can with a small monthly premium procure tranquillity of mind and a sense of security in case of physical disaster.

In the business world each young man

and woman must prepare for life's work by study covering years of general and technical education. This is professional insurance. The premiums are distributed over a long period and are paid in hours of study. The matured policy is the degree from college or technical school, the license to teach, practice medicine, law or whatever it may be or the ability to hold down a given position. The successful men and women of the world have paid the premiums and have secured paid-up policies in professional insurance. Those who have not paid the premiums and attempt to collect insurance we call quacks and charlatans. They are trusted only by the ignorant.

There is such a thing as religious insurance. We pay the premiums by the study of God's Word, by prayer and service, by partaking of the sacraments and by daily growing in grace and stature and in favor of God and man. The matured policy is faith and the knowledge of God. Faith in life, faith in ourselves, and faith in God.

Many of us when times of spiritual stress come wonder why we have no faith, why we do not feel the comfort of God's presence. We have neglected to pay the premiums. We cannot collect the insurance. We all see clearly why we should provide against physical misfortune. We see clearly why we should equip ourselves for life's business. Do we see with equal clearness why we should put on the whole armor of God as His faithful soldier and servant? Do we remember the Prophet's word, "Line upon line, precept upon precept, here a little, there a little."

We must not expect to gain the Kingdom of Heaven with less effort than is spent on life insurance or a technical education. The Church of Christ has as one of its purpose the nurture of man in the things pertaining to God. The Church is an educational institution. Its object is to mould character.

This month marks the active resumption of the religious educational work of the Parish. It provides for the collection of religious insurance premiums.

Each one of us should have a definite place in that programme. Such service will surely bring the joy of an abiding faith and the knowledge of God and His Son Jesus Christ. — *The Berkeley Churchman.*



## OUR NEW CHURCH WORKERS.

The last month of their stay in San Francisco was a busy one for the Bishop and Mr. Merrill, for much of the time was spent in efforts to fill all vacancies existing in the ranks of Church workers.

Two women were needed at St. Elizabeth's, due to the fact that one who worked at that Mission last year married and another left for other employment.

After much work and anxiety the Bishop engaged Mrs. E. A. Oakes, the mother of Miss Claire Oakes, who has charge of the music at the Priory. Mrs. Oakes has been deeply interested in Missionary work for years. She was secretary of a Diocesan Branch of the Woman's Auxiliary at one time.

The other worker obtained for St. Elizabeth's is Miss Grace Shannon, a graduate of the University of California, who comes highly commended by Mrs. Cheney. The last-named lady has been Registrar of the University of California for twenty years. She is a Churchwoman and a woman who is conspicuously efficient in her work. We went to Berkeley to see her, and the result was that we obtained two workers. Besides the interview with Mrs. Cheney, there were many letters and telephone messages sent to her and received from her. Our hearty thanks are due to her for her interest and aid. It may be remarked here that some eight women with whom she communicated about going to Honolulu declined to consider it, assigning as a cause, "The War." They seemed to think that they were in danger of submarines or raiders on the way, or of bombardment after reaching the Islands.

## ST. ANDREW'S PRIORY.

There were three vacancies to be filled.

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ed at the Priory, made necessary by one teacher going to the Coast for family reasons, one because the time of her agreement had expired and she had to return to the Coast, and one because she married. To fill these vacancies we obtained three teachers who will, we feel sure, do good work.

One of the three teachers mentioned above is Miss Ada Tweed, who is a graduate of the University of Nebraska, which is situated at Lincoln, in that State. Another is Miss Mildred Gorham, a graduate of the University of California, and who was secured through the kind offices of Mrs. Cheney. Miss Gorham has been in Honolulu three times on her way to and from Manila, where her father had an appointment. The third teacher obtained for the Priory is Miss Rebecca T. Rouillot, who is a graduate of the State Normal School at San Jose. Miss Caldwell put us in touch with Miss Rouillot, and on inquiry we found that Mrs. Rouillot was once a parishioner of Bishop Restarick's in San Diego.

#### IOLANI.

It was difficult to get the men who were needed for Iolani. All the schools on the Mainland and many in the Islands have found it very difficult to obtain men as teachers. The Principal of Iolani wanted resident men teachers, because last year we were obliged to have several women and this made the matter of the care of the boarders fall heavily upon the few men. The Bishop put an advertisement in the *Living Church* last June, stating the need for four men as teachers, and had a number of answers to it, but the selection and arrangements for coming were made by telegraph and letter in San Francisco. The teachers obtained are all earnest Churchmen and come to the work with real earnestness and enthusiasm.

Joel Deane Stone Greely was secured in San Francisco, being introduced by Dean Gresham. Mr. Greely is from Central New York, but has lived during the past year in San Francisco.

Maurice J. Kendall came from Vermont, but attended college in New York, and has excellent credentials.

Reginald O. Humphrey is from Racine, Wisconsin. He was on the football team of the well-known Church College at Racine.

Pierce Rogers comes from Omaha, Nebraska, but was educated in New York State, and both he and the last named are highly commended.

Three of the men have done Boy Scout work; two have been in military schools; all have done work of some kind among boys. Choir work and Sun-

day School work, etc., have had the interest and aid of all of these new teachers whom we welcome to our midst and to a share in the Church work of the Islands.

All of these teachers and workers came to Honolulu on the Maui with the Bishop and Mr. Merrill, arriving on August 29.

It was no easy matter to secure these workers and to arrange for their passage. A large part of the correspondence was by telegraphic night letters, because decisions had to be made at once. Those obtained in or near San Francisco had to be interviewed. To obtain nine workers, selecting them from a large number of applicants, was not an easy task and took much of our time during the last month of our stay. We believe that all who were selected have come with the right spirit and are fitted for the work for which they were selected.



#### OUR CHURCH SCHOOLS.

It is certainly an inspiring sight to see the hundreds of children who at 8:45 each morning gather at the Cathedral for worship.

Our schools have opened with full staffs of teachers and with more children applying for admission than we can care for.

#### IOLANI.

Iolani has the largest enrollment, although on the first day many were turned away for lack of room. More, it would appear, must be let go, for there is not desk room for all who try to crowd in. The boarding department is full. We can only care for forty boarders, and there are that number in residence.

The total enrollment is over 200, and the Principal is pleased with the class of boys who have come to us. The staff at Iolani consists of the following teachers:

Thurston R. Hinckley, Principal,  
Mrs. B. Woolaway, Matron,  
Maurice J. Kendall,  
Joel Deane Stone Greely,  
Reginald O. Humphrey,  
T. Pierce Rogers,  
Mrs. Celia Searle,  
Mrs. Floria Restarick,  
Miss Clara Savage,  
Miss Helen L. Emerson, Mathematics,  
Miss Carolyn Dickerman, teacher of Commercial Course.

#### THE PRIORY.

There are one hundred persons resident in the Priory building. Practically all of our old pupils returned, and many applicants for admission had to be de-

clined. In addition to the boarders there are at the Priory day pupils which bring the enrollment up to 195.

The staff of teachers consists of Miss Jessie Maddison, Principal; Miss Charlotte Teggart, Business Manager; Miss Frances Hamlin, Miss Mildred Gorham, Miss Ada Tweed, Miss Rebecca Rouillot, Miss Katherine Banning. Special teachers: Miss Helen Emerson, Mathematics; Miss Carolyn Dickerman, Commercial Course; Miss Margaret Jensen, teacher of Dressmaking and Millinery; Miss Claire Oakes, teacher of Music; Mrs. B. P. Steven, assistant teacher of Music; Miss Agnes Clarke, in charge of the young children. The cooking classes will be in charge of Miss Gorham.

#### TRINITY SCHOOL.

This school is for Japanese boys, and numbers over fifty. Miss Mabel R. Schaeffer and Miss Gertrude Lothman are the teachers.

#### ST. MARY'S.

At St. Mary's the staff consists of Miss Hilda Van Deerlin, Miss Sara Chung and Miss M. Van Deerlin. There is also a nurse supplied by the Palama Settlement who gives some 1000 treatments a month. The enrollment at St. Mary's is 148 children. There is also a night school.

#### ST. LUKE'S, KOREAN.

This school is in charge of the Rev. John Pakh and assistants, and has 73 children in attendance. There is also a night school.

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ST. ELIZABETH'S.

This school, in charge of Miss Dran, assisted by Mrs. Oakes and Miss Shannon, numbers 60 girls. The teachers also work in the night school.

ST. MARK'S.

The school here is in charge of Mrs. Clarence Black, assisted by Miss Gaelic Richardson. Here there are in attendance at the present time 54 children.

EPIPHANY.

In the Parish House of the Church of the Epiphany a kindergarten is held with the consent of the Bishop and Mission Committee.

CLUETT HOUSE.

The extensive improvements and enlargement of the Cluett House is going on as rapidly as time and labor will permit.

The House opened with its full number of boarders (30), with a long list of waiting applicants. The response to appeals sent out to pay for the improvements has been generous and hearty, and many of the donors have shown their personal interest and coöperation by frequent visits. The management is greatly indebted to Mrs. B. L. Marx for her daily inspection and assistance in planning the new addition, also to Mrs. von Holt, who is also deeply interested. When finished, the parlor opening into the commodious dining-room and lanai will present a well-lighted, well-ventilated, cool and inviting appearance, and the culinary department will be a joy to the one who presides over it. Miss Drummond would be glad to show visitors over the House at any time.

OUR MEN IN THE ARMY AND NAVY.

We are preparing a list of the men and women of the Church in Hawaii who are serving their country in the Army or Navy or in some organization connected with them.

We should be glad if anyone who reads this would send in the full name of any one who has been connected with any of our Parishes and Missions at any time of their lives who are serving in the Allied Armies or have served and have fallen or been wounded.

It would be a good idea for each Parish and Mission to have a list of such names as are mentioned above posted in a conspicuous place in the Church porch.

OUR SOLDIER BOYS.

The group of boys from the various forts under the wing of those motherly Churchwomen, Mrs. Folsom, Mrs. Pascoe and Mrs. Kestarick, have had one entertainment each week provided for them since August 10th. On that date it was a chowder supper at the Parish House with music and games in the evening. August 17th a supper at the Bishop's House; August 24th a swim and a chowder at Mr. and Mrs. R. B. McGrew's at Kahala; August 31, a musical program and play at the Parish House with a display of posters brought home by the Bishop—and refreshments; September 3 a swim and supper at Hauoli, the home of Mr. and Mrs. John E. Baird, with Mrs. C. Pentland as hostess. Regatta week there will be no entertainment, but on September 22, at Dr. Hodgins' Kaalawai home, with Mrs. Hodgins as hostess, there will be an afternoon and evening party—which is an invitational affair which will give the boys a chance to make new civilian friends.

Three new recruits who are Church boys have made themselves known to Bishop and Mrs. Restarick lately. They are from Schofield, but attend the Cathedral on alternate Sundays. They are Frank Ball of Berkeley, Jas. Stickney of Massachusetts, and Mr. Fitzpatrick, a graduate of St. John's Military Academy, Salina, Kansas. At Fort Ruger we have Harold Pammel and Anson Booth, both are Church boys, and we hope we shall meet many more from time to time. At Fort Shafter there are quite a number of Church boys who attend the Cathedral as regularly as possible and are bringing others. There are more Iowa boys at Fort Kamehameha than anywhere else and they are fast finding Iowa friends among the civilian population.

It is hoped that the local Iowa Club will plan entertainments for them in the near future.

PRAYERS AUTHORIZED BY THE BISHOP OF HONOLULU TO BE USED IN THE CHURCHES OF HAWAII.

Almighty and Everlasting God, we pray Thee to receive into Thy Almighty and most gracious protection the bodies and souls of Thy servants in the Army and Navy of the United States. Grant that they may be a safeguard unto their country and the principles on which the Nation stands and a security for such as pass on land and sea on their lawful business. Grant that through them a lasting peace may be ours that we may serve Thee our God in quietness and enjoy the blessings of the land and the fruits of our labors. With a thankful remembrance for Thy many mercies to us as a Nation, we offer these petitions, through Jesus Christ our Lord. Amen.

A PRAYER FOR THE ALLIED NATIONS.

Almighty God, grant that we and they who fight at our side may so keep our hands from all dishonor, that we may dare to ask of Thee the victory; through Jesus Christ our Lord. Amen.

A PRAYER FOR WARRIORS.

O God, our refuge and strength; bless our soldiers, sailors, and aviators; keep them safe from all evil; grant them skill and courage in battle; heal their wounds; assuage their pain; and whenever, soon or late, in days of war or in days of peace, Thou openest to them the gates of larger life, receive them

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again into Thy joyful service, to win with Thee and Thy servants everywhere the eternal victory of all good over all wickedness; through our only Saviour Jesus Christ. Amen.

#### A PRAYER FOR DOCTORS AND NURSES AND DRIVERS OF AMBULANCES.

Almighty God, who dost send Thy servants upon errands of mercy; bless al who minister to the suffering caused by war; keep them safe in all danger; and give them strength and love to heal in Thy name; through Jesus Christ our Lord. Amen.



#### FOR THE MEN AT THE FRONT.

Lord God of Hosts, whose mighty hand Dominion holds on sea and land, In Peace and War Thy Will we see Shaping the larger liberty.

Nations may rise and nations fall,  
Thy Changeless Purpose rules them all.

When Death flies swift on wave or field,  
Be Thou a sure defence and shield!  
Console and succour those who fall,  
And help and hearten each and all!

O, hear a people's prayers for those  
Who fearless face their country's  
foes! .

For those who weak and broken lie,  
In weariness and agony—  
Great Healer, to their beds of pain  
Come, touch, and make them whole  
again!

O, hear a people's prayers, and bless  
Thy servants in their hour of stress!

For those to whom the call shall come  
We pray Thy tender welcome home.  
The toil, the bitterness, all past,  
We trust them to Thy Love at last.

O, hear a people's prayers for all  
Who, nobly striving, nobly fall!

To every stricken heart and home,  
O, come! In tenderest pity, come!  
To anxious souls who wait in fear,  
Be Thou most wonderfully near!  
And hear a people's prayers, for faith  
To quicken life and conquer death!

For those who minister and heal  
And spend themselves, their skill, their  
zeal—

Renew their hearts with Christ-like  
faith,

And guard them from disease and death.  
And in Thine own good time, Lord,  
send

(Authorized by the Bishop to be sung in  
the Churches in Hawaii.)

Thy Peace on earth till Time shall  
end!

—Words by John Oxenham.



#### PERSONALS.

The Bishop and Mr. Merrill had the pleasure of calling upon Mr. and Mrs. Robert Catton at the house which they have taken at Berkeley. Mr. Catton had called on us in San Francisco, but we were not in at the time. We had lost the address, so we called at St. Mark's Parish House and the Rev. Mr. Parsons, the Rector, kindly took us in his car and made the call with us. The Cattons are pleasantly situated in a house quite near to one of the Chapels connected with St. Mark's Parish. They attend service at the Chapel, and we are sure that the clergyman in charge will be glad to have them in his cure.

Among the visitors to Honolulu last month was Robert Hone of New York, who is a member of Trinity Parish, a Trustee of Trinity School and also of the Cathedral of St. John the Divine. Mr. Hone knew friends of the Rev. and Mrs. L. Kroll in New York, and early in his visit called on the family. Later he invited Mr. Kroll to accompany him on a visit to the Volcano as his guest.

Mr. Hone is a personal friend of George Gordon King, and Mr. King told him to be sure to give some time to seeing the Church work. It was a matter of regret with Mr. Hone that his visit had to be limited to two weeks and that the Bishop was absent. Although he was here during the summer vacation, and so could see little of the work, yet he expressed great pleasure in what he did see. Especially was he impressed by the large attendance and hearty services at St. Peter's Church, where on the occasion of his attendance the young Deacon, Ernest Kau, was the preacher. He was also deeply interested in the Hawaiian service.

The Rev. Ernest Kau is in Honolulu after being absent for eleven years. He is the son of Kau Yau Yin, a prominent member of St. Peter's Church and for some time a lay helper. When a boy he attended Iolani School, and on going to China entered the Preparatory School for Boone University, from which institution he was graduated in due time. After his graduation he entered the Theological School and was early this year ordained to the Deaconate.

Mr. Kau intended to go to the General Theological Seminary in New York for a year, but he may take work under the Bishop in the Islands where he was born.

At St. Peter's, Mr. Kau preached in the Hakka dialect, which is his native tongue, and his hearers were astonished. They expected that as he had spoken Mandarin so many years he might have forgotten his Hakka; but he spoke easily and with earnestness.

It is with extreme regret that we record the removal of Colonel R. R. Raymond, who left on the last transport for the Coast. This will mean in the near future that Mrs. Raymond and the children will leave Honolulu. To say that the Raymond family will be greatly missed is not merely a complimentary sentence, but it is the statement of a fact which faces the Dean and especially the Vicar of the Cathedral Parish. Colonel Raymond was a member of the Vestry of the Cathedral Parish and chairman of the Diocesan Committee of the Clergy Pension Fund and was a faithful member of the choir. Mrs. Raymond's activities were felt everywhere, in the Diocesan Branch of the Woman's Auxiliary as Second Vice-President, with the general supervision of all the Junior Branches, as Vice-President of St. Andrew's Branch of the Woman's Auxiliary and on the Cathedral Altar Committee—in all these places she was a strength and power. Only in a lesser degree will the three daughters be missed. In choir and Sunday School and

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Junior Auxiliary and Red Cross work none were more faithful. The two sons also had their part, acting as crucifers or servers at the Altar. Truly a remarkable family will be lost to the Cathedral Parish by their removal.

In Colonel Raymond's letter to the Bishop telling of his going away he says: "It has been a great privilege to share even in a humble degree in the work of the Church here, and wherever my duty calls me there will always be a warm place in my heart and memory for yourself and my many other good friends, who received me and mine so cordially when we arrived here strangers and who have united to make our sojourn in Hawaii happy and profitable."

Colonel Raymond has offered for use in the Cathedral close the concrete bird bath which he had constructed on the lawn of his home on Nuuanu Street. This matter will be brought before the Vestry at its next meeting.

Wherever Colonel and Mrs. Raymond and their family go they will be a blessing and help to the work and worship of the Church to which they go, and our love and best wishes will go with them.

During the Bishop's stay in San Francisco he went to Alameda on one Sunday to dine with his old Southern California friends, the Ildertons. Henry Ilderton and his brother Sanderson came to San Diego in 1887, and the last named and William Manning, now Rector of Trinity Church, New York, were teachers in St. Paul's Sunday School and lay readers in Missions some distance from the Parish Church. Both young Ilderton and Manning went from the Parish to study for the Ministry. Sanderson Ilderton went to the General Seminary, New York, and was ordained Deacon. He had an attack of pneumonia, followed by pulmonary tuberculosis. He died in New Mexico at Santa Fe, to which place he had gone hoping to recover.

Henry Ilderton married a Miss Kraus, who at St. John's Church, San Francisco, was brought up in the Sunday School with the children of the Rolph family, one of whom is Mayor of San Francisco, another manager of the Crockett Refinery, and a third the manager of the San Francisco branch of Alexander and Baldwin. The Rolph and Kraus families were friends for many years.

Mr. Henry Ilderton was formerly in the employ of the Southern Pacific, but for some years has had charge of the shipping of sugar of the Crockett Refinery. He has an interesting family of five boys and one girl. One of the boys is named Restarick Ilderton and is the Bishop's godson. One son, Sanderson

Ilderton, is in the freight department of the Hill line of steamers and a year ago made a trip on the Great Northern to Honolulu.

◆◆◆◆◆  
**GIVE US MEN!**  
By THE BISHOP OF EXETER.

Give us men!  
Men—from every rank,  
Fresh and free and frank;  
Men of thought and reading,  
Men of light and leading,  
Men of loyal breeding,  
The Nation's welfare speeding;  
Men of faith and not of faction,  
Men of lofty aim and action:  
Give us men—I say again,  
Give us men!

Give us men!  
Strong and stalwart ones;  
Men whom highest hope inspires,  
Men whom purest honor fires,  
Men who trample self beneath them,  
Men who make their country wreath  
them  
As her noble sons,  
Worthy of their sires;  
Men who never shame their mothers,  
Men who never fail their brothers,  
True, however false are others:  
Give us men—I say again,  
Give us men!

◆◆◆◆◆  
**CHRIST IN FLANDERS.**  
(Reprinted from the *Spectator*.)

We had forgotten You, or very nearly—  
You did not seem to touch us very  
nearly—  
Of course we thought about You now  
and then;  
Especially in any time of trouble—  
We knew that You were good in time of  
trouble—  
But we are very ordinary men.

And there were always other things to  
think of—  
There's lots of things a man has got to  
think of—  
His work, his home, his pleasure, and  
his wife;  
And so we only thought of You on Sun-  
day—  
Sometimes, perhaps, not even on a Sun-  
day—  
Because there's always lots to fill one's  
life.

And, all the while, in street or lane or  
byway—  
You walked among us, and we did not  
see.  
Your feet were bleeding as You walked  
our pavements—

How *did* we miss Your Footprints on  
our pavements?—  
Can there be other folk as blind as  
we?

Now we remember; over here in Flan-  
ders—  
(Is isn't strange to think of You in  
Flanders)—

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This hideous warfare seems to make things clear.  
We never thought about You much in England—

But now that we are far away from England—

We have no doubts, we know that You are here.

You helped us pass the jest along the trenches—

Where, in cold blood, we waited in the trenches—

You touched its ribaldry and made it fine.

You stood beside us in our pain and weakness—

We're glad to think You understand our weakness—

Somehow it seems to help us not to whine.

We think about You kneeling in the Garden—

Ah! God! the agony of that dread Garden—

We know You prayed for us upon the Cross.

If anything could make us glad to bear it—

'Twould be the knowledge that You will be to bear it—

Pain—death—the uttermost of human loss.

Though we forgot You—You will not forget us—

We feel so sure that You will not forget us—

But stay with us until this dream is past.

And so we ask for courage, strength, and pardon—

Especially, I think, we ask for pardon—

And that You'll stand beside us to the last.

L. W.



### WHAT IS A CHRISTIAN?

By the REV. WALTER J. CAREY, M. A.,  
Chaplain of H. M. S. "Warspite."

Christianity is kept alive because some men and women have had real religious experience. The hangers-on of religion, the more or less half-and-half Christians, the pagans who retain some strains of Christianity, are really people who get warmth from a fire but are not on fire themselves. The true sources of any real religious vitality are people who have felt and experienced the Divine touch. They are the fire.

Now, millions don't know this. They think religion means believing something told them on authority, whether by the Pope or by the Church. Now, I am not denying that for many people this reli-

ance on others is a starting-place or a prop of religion, but I maintain that, if this was all, religion would not survive long.

Unshaken and unshakable Christians—and any really religious people—believe, and cannot be put out of countenance, because they have felt and experienced the Divine. Some have experienced conversion—the sudden invasion and inrush of a personal supernatural influence into their hearts. It is no merit of theirs; it simply happens.

Others find in prayer or meditation a sense of peace, of help, of strength which assures them they are on the right lines and are in touch with a higher power than themselves.

Others live by a Divine standard. They try, by God's help, to be honest and pure and kind. They find their reward: They do not get the Old Testament rewards of abundance of camels and sheep and man'servants; on the contrary, sooner or later, they suffer with Christ—for the world is redeemed by the sacrifice of the best, not the worst—but they have as their reward a clear conscience, a spiritual cupboard empty of skeletons, an inward peace and security, and a felt right-relationship to the high and holy Powers of Heaven.

These are the people who underwrite religion. These are the breakwater against which secular and atheistic writers break helplessly and will always break. For their religion does not depend on the date of Genesis, the morality of Jael or criticisms "higher?" or "lower," or even on the undoubted importance of facts like the almost universal instinct for religion. It depends on an experience which nothing can touch.



### SOCIAL NEWS SERVICE.

(Prepared for the Board of Social Service Province of the Pacific.)

Everywhere the interest of social workers is centering in the problems that arise out of the war or are intensified by it. Leaders in social service are seeing in the present situation an unparalleled opportunity for the Church to serve the Nation and at the same time to reinvigorate itself by doing things that are specifically the Church's business.

A splendid message has been issued by the Federal Council of the Churches of Christ, entitled "The Duty of the Church in the Hour of National Need." Copies of this may be had from the headquarters in New York. Recommendations similar to those contained in this message have been made by the Joint Commission on Social Service and by many diocesan commissions.

Parishes and Clergymen that have hesitated to undertake social service because of uncertainty where to begin and what to do need hesitate no longer. Now is the golden time to conserve and to secure for the future life of the Church the kindling spirit of service that everywhere is replacing the selfishness and inertia of the past.

Matters of immediate importance are the following:

*War Relief.* The adequate funding first of the American Red Cross to provide for military and civilian relief in America and the allied countries, and secondly of the Armenian and Syrian Relief Committee, which states that in Western Asia "at least two millions are dependent upon American charity to save them from starvation."

*The Moral Safeguarding of Military Camps.* By eliminating saloons and brothels in adjacent areas and providing substitutes in the way of social center and means of recreation, as is done by the Y. M. C. A. war work.

*Equipment of Army and Navy Chaplains.* For social as well as religious work. They need motion-picture outfits, games, reading matter, etc., and the go where the Y. M. C. A. cannot reach.

*Resistance of Movements Toward Lowering Industrial or Educational Standards.* Already suspension of chil-

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labor laws during the war is being suggested at Washington and in certain states.

*Food Conservation.* An important part of the national program will be local educational work, which Churches can greatly assist.

*Red Cross Educational Work.* By encouraging classes in first aid and home nursing, thus also laying foundations for valuable community work which can be perpetuated after the war.

*Prohibition* of the manufacture of alcoholic drinks, from grain, at least during the war.

*The appointment of permanent social service committees in every parish* to consider these and kindred subjects and the inclusion on such committees of all persons working in the Red Cross or doing community service of any kind so that all social service may be given a definite and permanent standing as a department of Church work.

The hour has come to get for social service its rightful place in the Church and thus to get for the Church its rightful place in the world.

THOMAS C. MARSHALL,  
Los Angeles.

## THE CHURCH IN JAPAN.

The Kingdom of Japan had been closed against Christians for centuries, when one Sunday in 1853 Commodore Perry, a Churchman, with his squadron of the United States navy, anchored in the Bay of Yeddo. Spreading the flag over the capstan of the vessel he read the service, and with his crew sang,

"All people that on earth do dwell,  
Sing to the Lord with cheerful voice."

As the hymn sounded over the waters it was the signal of a peaceful conquest; for without firing a gun the ports of the Island Empire were thrown open to the commerce of the world, and the Gospel of God. In 1859 two missionaries, the Rev. Messrs. Williams and Liggins, went out and began work there, translating the Bible and Prayer Book

into Japanese; and in 1874 the Rev. Mr. Williams was made Bishop of Yeddo, now called Tokio.

Missionary effort in Japan has met with great success; never has a country adopted Christian civilization with such rapidity, and pagan worship is losing its hold upon the educated classes. A national Church was organized in 1887, known as "The Holy Catholic Church in Japan," which comprises six dioceses, four under the Church of England, and two—Tokio and Kyoto—under the supervision of this Church. These have a population of sixteen million, and the mission staff consists of sixty-three American clergy, teachers and doctors, and one hundred and seventy native clergy and workers, with some six thousand communicants. In Tokio, the capital of Japan, a city of over two million people, we have St. Paul's College, probably the finest in Japan, and Luke's Hospital, the largest and best equipped in the country.

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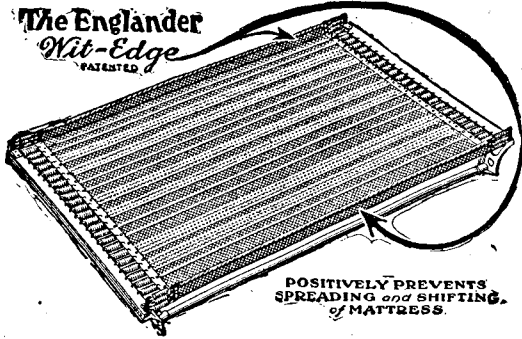
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